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THE

COMPACT

AND

FORM OF CHURCH GOVERNMENT,

OF THE

SECOND UNIVERSALIST CHURCH,

IN BOSTON.

7551.219

BOSTON:
PRINTED BY MUDGE & CORLISS.
No. 21 School Street.
1849.

REMARKS.

Since many sincere and worthy persons are often left in doubt respecting the true view of the Christian character, the change denominated the New Birth, the rites of Baptism and the Lord's Supper, and the proper limit of Christian charity, and since these doubts often become to them sources of disquiet and anxiety, the following remarks are appended for their comfort and edification.

While the doctrines of the Trinity, Total Depravity, and Endless Suffering, are without support in the Scriptures of divine truth, and therefore should not be believed, FAITH, EXPERIENCE, and GOOD WORKS, are still essential to the Christian character. In answering, therefore, the question,

ARE WE CHRISTIANS?

the following thoughts are presented.

1. We must believe in Jesus Christ as the Son of God; as the Teacher of true wisdom, clothed with miraculous power; and as the divinely qualified Saviour of the world. [See John, 9: 35; 11: 27. Acts, 8: 37; 16: 31.]

2. We must feel the power of this faith in our hearts; it must beget there the spirit of Christ; it must lead us to love God with all our souls, and our neighbor as ourselves, and make us able to cry, Abba, Father. [See Matt. 5: 43, 44; Mark, 12: 30—33; John, 13: 35; 15, 12; Rom. 8: 2, 15; 13: 10.]

3. This faith and love must lead us also to do unto others as we would have others do unto us; to be just in our deal-

[See page 3 of cover.

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Jan 1847
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Jan 21, 1870

This Church was first formed on the third Sabbath of December, 1817, by the adoption of the compact which herein follows, and which is still retained.

The Pastorship of the Church has been filled by three Clergymen, two of whom still remain. The Rev. Hosea Ballou, the present Senior Pastor, under whom the Church was originally organized, was installed December 25, 1817. The Rev. Edwin H. Chapin, was installed as Junior Pastor, January 28th, 1846, and closed his labors, at his own request, May 1st, 1848. The Rev. Alonzo A. Miner, the present Junior Pastor, was installed May 31st, 1848. Besides these, two others,—Rev. T. C. Adam and Rev. H. B. Soule,—ministered unto the Church during a short period each. Richard Faxon, Edmund Wright, William Barry and Daniel E. Powars, severally filled the office of Deacon.

The present remaining officers of the Church were elected January 1st, 1847, viz: Brothers Daniel E. Powars, Benajah Brigham, and Joseph Lincoln, Deacons; and Brother Charles Henderson, Clerk and Treasurer.

The Form of Church Government herein contained, was adopted by the Church, November 2d, 1848; and for the greater convenience of its members, ordered to be printed.

COMPACT.

I. Being persuaded of the truth of the Gospel of the grace of God, and feeling truly grateful for such a revelation of divine favor, we, whose names are undersigned, with a view to promote the cause of the Redeemer, to edify and comfort each other, and in obedience to the command of Christ, who directs us to let our light shine before men, do hereby unite in the solemn and important relation of a christian Church.

II. We mutually agree to celebrate the unspeakably glorious events of the death and resurrection of Jesus in the sacrament of the Lord's Supper, as often as a majority of the Church may think proper.

III. Claiming no right to fix a creed which might in any way impede our progress in the grace and knowledge of our Lord Jesus Christ,

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NOTE. This is the original Compact of the Church, formed on the Third Sabbath in December, 1817.

or operate as a mean to prevent any sincere lover of truth from uniting with us in the christian communion and fellowship ; we accept no other rule of faith, practice, or discipline, than the Holy Scriptures.

IV. Disclaiming any right to examine or judge another's faith, and adhering to the Apostle's direction to "Let a man examine himself and so let him eat of that bread, and drink of that cup," we consider the table of the Lord free for the communion of all whose moral conduct would not bring a reproach.

V. We furthermore mutually agree to pay all expenses which may be deemed necessary, according to any distribution which a majority may see fit to make.

FORM OF

CHURCH GOVERNMENT.

ARTICLE 1. This Church shall hold its meetings as frequently, and at such time, as the majority of its members in attendance from time to time, may determine.

ART. 2. The officers of this Church shall consist of such a number of Deacons as shall be thought requisite, and a Clerk and Treasurer, who shall continue in office during the pleasure of the Church, or until they resign.

ART. 3. The duty of the Deacons shall be to furnish the table, to assist in celebrating the Lord's Supper, and, together with the Pastor, have the general distribution of the money that may be collected in the Church, (with the exception of what may be necessary for supplying the table,) to such of the poor of the Church as, in their opinion, may

be most needy, and shall draw an order on the Treasurer for such sums as they may think proper to give.

Art. 4. The duty of the Clerk shall be, to keep a faithful record of all the meetings and proceedings of the Church, and also a list of all its members.

Art. 5. The duty of the Treasurer shall be, to take care of all the furniture of the Church ; to receive the money collected on Communion days ; pay it out by order of the Pastor or Deacons ; keep a regular account thereof, and make an annual report to the Church, of the receipts and expenditures.

Art. 6. Any person of good moral character, wishing to unite with the Church, can do so by making application to the Pastor or either of the Deacons. The candidate, after having stood proposed for one month, if approved by a majority of the members present at any regular meeting of the Church, shall be admitted.

Art. 7. Any member wishing to withdraw, for the purpose of uniting with any other Church, may make his or her request known to the Pastor or Deacons, in writing or otherwise, and, if in good standing, an honorable discharge shall be granted.

SECOND UNIVERSALIST CHURCH.

Senior Pastor.

REV. HOSEA BALLOU.

—

Junior Pastor.

REV. A. A. MINER.

—

Deacons.

DAN'L E. POWARS, BENAJAH BRIGHAM,
JOSEPH LINCOLN.

—

Clerk and Treasurer.

CHARLES HENDERSON.

MEMBERS' NAMES.

A

Allen, James
Allen, Ruth E.
Allen, Ebenezer K.
Allen, Agnes
Adams, G. W.
Adams, E. S.
Adams, Peter
Adams, Nancy
Adams, John Q.
Adams, Jedediah

B

Ballou, Hosea
Ballou, Ruth
Ballou, Ira
Blood, Joseph
Barry, William
Barry, Esther
Burr, Hannah
Badger, Joseph W.
Brigham, Benajah
Bowen, Henry
Ballou, Fiducia
Ballou, Clementina
Barry, Anna R.
Badger, Joseph
Brintnall, Susan S.
Brigham, Betsey
Brewer, Elizabeth M.
Brewer, Mehitable
Brown, Mehitable C.

C

Cole, John J.
Cole, Catharine
Capen, Andrew
Capen, Hannah
Cady, Rebecca
Currier, Hepzibah
Chapman, Jonas W.
Chapman, Mary C.

Cleaveland, John
Chamberlin, Sally
Chamberlin, David

D

Dennis, Lucy H.
Davis, Nancy
Devoll, Eliza H.
Duncan, Lucinda C.
Dolbeare, Edmund P., Jr.

E

Emerson, Bethia
Ellis, Matthias
Eayrs, Clarrissa T.

F

Forbes, Eli
Forbes, Clarissa
Fenno, Sarah
Frederick, Hannah
Forbes, Nancy
Fletcher, Mary
Fisk, David
Fowle, Miriam C.
Faxon, Richard
Fuller, Elizabeth S.
Forbes, Joseph
Fowle, Samuel
Freeman, Elizabeth

G

Gridley, Eunice
Gray, Eliza A.
Gardner, Francis
Gould, Mary
Giddins, Cynthia
Grimes, Thomas F.
Guild, Albert
Guild, Elizabeth
Green, Joseph H.
Green, Caroline A.
Goddard, Thomas A.
Goddard, Mary T.
Gilbert, Abby
Glines, Fanny B.
Guilford, Nancy

H

Hunt, Keziah
Hammond, Nathaniel
Hammond, Sarah
Hayden, Sabra
Howland, Weltha
Howard, Ann
Hall, Milton
Howland, Edwin
Hemenway, Lucinda
Hepworth, George
Hepworth, Charlotte
Henderson, Charles
Henderson, Betsey
Hall, Elizabeth B.

Henderson, Harriet A.
Hayden, Mercy M.
Hunt, Sarah A.
Holt, Lydia A.
Hayward, Sarah Ann
Hammond, Samuel H.
Hathorne, Nancy
Hildreth, Elizabeth
Hersey, Martin
Hawkins, Sarah
Hersey, Margaret S.
Holmes, Leonard
Holmes, Fanny
Hayden, Robert
Houseley, Sarah E.
Hayden, Harriet Ann
Howe, Sarah
Holmes, Caroline

J

Jennison, Betsey
Jenkins, Rebecca
Jenkins, Gideon
Jepson, Irene
Jordan, Sally
Jepson, William

K

King, Ann M
Kurtz, John
Kurtz, Catharine
Kent, Martha
King, Lydia

L

Lewis, Sarah
Lincoln, Joseph
Lincoln, Anna
Lincoln, Elizabeth
Lincoln, Lucy Ann
Lincoln, Albert L.
Lincoln, Ann Eliza

M

Murray, I. Sargent
Melcher, Hannah
Melcher, Levi
Marsh, Bela
Marsh, Mary B.
Mellen, Moses
Metcalf, Caleb
Murray, Eleanor B.
Metcalf, Mary
Mellen, Mary
Millar, John
Masury, John
Masury, Mary Ann
Marble, Martha H.
Miner, Alonzo A.
Miner, Maria S. P.
Mecum, Nancy
Merritt, Mary Eliza

N

Nason, Joel
Nason, Eliza
Norton, John D.
Norton, Rachel
Nichols, Mary
Norris, John
Norris, Harriet J.

P

Powars, Daniel E.
Powars, Mary
Powars, Deborah
Packard, Sarah
Packard, Mary
Putnam, Orpha
Perry, William
Pierce, Jonathan
Packard, Sylvanus
Partridge, William B.
Pratt, Obed, Jr.
Pratt, Eliza
Platts, Mary

R

Rea, Martha
Rust, Enoch H.
Robbins, Sarah
Robinson, Sarah
Ridgeway, Lucy

S

Sargent, Mary
Sweet, Mark P.
Snow, Elizabeth
Simonds, Joshua T.
Semple, Eliza
Sweet, Lucretia
Stowe, William
Stowe, Elizabeth
Stimpson, Nancy
Siggers, Louisa G.
Stone, Jane J.
Story, Hepzibah
Spear, Hepsibeth
Smith, Martha H.
Sawyer, Lucy M.
Stetson, Charles P.
Simonds, Susan E.
Simonds, Lavinia

T

Turner, Margaret
Turner, Sarah G.
Trull, Lucy H.
Turner, Elizabeth E.

W

Williams, J. Clementina
Wright, Caleb
Wright, Hannah
Wright, Edmund
Wright, Mary

Wild, Priscilla
Whitney, John B.
Whitney, Sarah B.
Wood, S. H.
Winship, Elizabeth W.
Wing, Joseph
Wing, Cassendana
Wright, Caroline M.
Wilson, Nancy C.
Whittemore, Amanda
Wheeler, Ann Maria
Whittemore, Maria
Wright, Mary A.

CERTIFICATE OF MEMBERSHIP.

This may certify that _____

is a member of the Second Universalist Church in Boston, and is entitled to all the privileges of the same.

_____ Pastor.

_____ Clerk.

Boston, _____ 18

TESTIMONIAL OF FELLOWSHIP.

This may certify that _____

is a member, in regular standing, of the **SECOND UNIVERSALIST CHURCH** in Boston, and is hereby recommended to the Fellowship of all Christian Churches.

_____ *Pastor.*

_____ *Clerk.*

Boston, _____ 18

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ings ; kind to the poor ; temperate in all things ; followers, not after the flesh, but after the spirit ; and faithful laborers in the cause of Religion and Humanity, including the support of public worship, and the various means whereby we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. [See Matt. 7 : 12 ; Mic. 6 : 8 ; Gal. 5 : 22, 23 ; Prov. 6 : 16—19 ; 1 Cor. 5 : 7—11 ; Eph. 4 : 25—32 ; 5 : 15—28 ; 6 : 1—9 ; Heb. 10 : 24, 25 ; James I : 21—27.]

But some may be disposed to ask, when we thus come to believe, love, and obey, shall we have experienced

THE NEW BIRTH ?

I answer, we shall. The New Birth is not the creation of new powers, but the calling into exercise of powers already possessed. It is not a change of *nature*, but a change of *faith*, of *motives*, of *purposes*, of *spirit*, and, in this sense, it is a change of heart.

Infants, and all men, possess those affections and powers, which, when developed, brought into exercise, and placed upon God and goodness, constitute them Christians. In infants, these affections lie dormant. In adults they are too frequently fixed upon evil and perishable things. Hence the calling forth of these affections, and placing them upon God, is very properly termed the New Birth.

He that *loveth*, that is, he that obeyeth the first and second commandments, and who believeth that Jesus is the Christ, is *born of God*, whether he shall have come into that state in mature life, or shall find himself occupying it through the influence of early religious education, having been brought up in the nurture and admonition of the Lord. In either case, the *word of God* is the procuring *cause* of the New Birth. [See 1 John, 4: 7; 5: 1; 1 Pet. 1: 22, 23.]

If, then, we love God, if we love all men, if we delight in worship, and love to do God's will, we have experienced the New Birth, and have a right to cherish the confidence of Christians. This is the *end* for which we should labor. But we should be careful that we do not confound

THE MEANS

by which the end is attained with the end itself. The *end* is *Christian character*, is one thing, and the *means* by

which we may attain that character, are quite another thing. Among these means should be named *Prayer* and *Praise*, *Public and Private Worship*, *Reading of the Scriptures*, *Christian Instruction*, *Baptism*, *and the Lord's Supper*. As these *helps* may be serviceable to different individuals in very different degrees, Christian charity requires that we should judge a person by his known *character* for piety and good works, and not by the *means* he may have used in attaining that character.

BAPTISM cannot be with us, what it was in apostolic times, a symbol of the conversion of Jews and Pagans to Christianity. Nor can it be, the world over, so genial a rite, or so consonant with the general habits of the people as it was in the warm regions of Palestine. Nevertheless, if administered in qualified forms, and as symbolical of the inward, spiritual Baptism, it will ever prove salutary to the conscience that is satisfied thereby.

THE LORD'S SUPPER, observed among Christians, in obedience to the command, "*This do in remembrance of me*," is a memorial service, at once simple and beautiful, and serves to awaken in the heart a lively remembrance of him who is the Way, the Truth, and the Life. While Universalists would assume authority over no man's conscience, but would leave every one, in relation to outward ceremonies, to the judgment of his own conscience and his God, they believe that no person, having faith in the utility of this memorial service, can justify himself in disregarding the rite, by any feeling of his own *unworthiness* to engage in its observance. This would be urging one wrong to justify another; since, if we are not worthy, it is our *immediate* and *imperative* duty to become worthy.

Whoever believes on the Lord Jesus Christ as the son of God, and Saviour of the world, and sincerely desires to profit by this observance, is *worthy*, and should come to the Lord's table with all boldness, looking to God for his spiritual blessing.

These helps are profitable unto men, but they are not Christianity itself. Love to God and love to man, alone can make the *Christian*. This alone can make the *Universalist*. God grant that we may all be worthy of the name, UNIVERSALIST.